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THE
MISSIONARY MAGAZINE

AND

CHRONICLE:

CHIEFLY RELATING TO THE MISSIONS OF

THE LONDON MISSIONARY SOCIETY.

VOLUME XXIV.

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NEW SERIES.

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INDEX.

FROM No. CCLXXXIV. TO No. CCXCV. INCLUSIVE.

1860.

	<i>Page</i>		<i>Page</i>
Amoy, Missionary Itinerancy . . .	206	Gill, Rev. G. and Family, arrival in	
—, Preparation of a Native Ministry	303	England	235
Ashton, Rev. J. P., Arrival at Madras .	94	Graham's Town, Notices of the Mission	16
Australia, Missionary Efforts in . . .	211	Green, Rev. J. L., Ordination of . . .	325
		—, Departure for Tahaa	327
Baker, Rev. W. & Mrs. Arrival at Lifu	94		
Barff, Rev. John, Death of	234	Hay, Rev. J., Arrival in England . . .	285
—, Mrs. J. and Family, Arrival in		Hong Kong, Additional Converts . . .	38
England	309		
Bird, Rev. P. G., Ordination of . . .	325	India, Appeal for more Labourers . . .	32
—, Departure for Samoa	327	—, Female Education	40
Budden, Rev. J. H., Arrival in England	45	—, North Western Provinces	59
China, Simultaneous Collections . . .	19	Karens, the Gospel among	55, 85
—, Missionary Voyage to	201	Knill, Richard, Personal dedication of .	36
—, Visit of Missionaries to Insurgents	270	Krause, Rev. E. R. W. & Mrs., Arrival	
—, Mission of Hung-Jin to Tae-		in Rarotonga	94
Ping-Wang	277		
—, First Impressions of	278	Lacroix, late Rev. A. F., Sketch of Life	
—, Sketch of Hung-Jin's Early		and Labours	8
History	296	Lawes, Rev. W. G., Ordination of . . .	325
—, Invitation of Hung-Jin to the		—, Departure for	
Missionaries	298	Samoa	327
—, Visit of Missionaries to Suchow	299	Lechler, Mrs., Arrival in England . . .	235
Chisholm, Rev. A. and Family, Arrival		Legge, Rev. Dr. and Family, Arrival at	
in England	309	Hong Kong	45
Christian Liberality	308	London Missionary Society, Announce-	
Corbold, Rev. A., Arrival in England .	235	ment of Anniversary Services . . .	64, 105
Cowie, Rev. H. and Mrs., Arrival at		—, Annual	
Shanghai	45	Meeting	153
		—, Anniver-	
Demerara, African Piety	210	sary Collections	215
Drummond, Rev. G. and Mrs., Arrival			
at Sydney	94	Macfarlane, Rev. S. and Mrs., Arrival	
		at Lifu	94
Edkins, Rev. J. and Mrs., Arrival at		Madagascar, Invitation to Prayer . .	18
Shanghai	45	Maré, Missionary Danger and Deliver-	
Evans, Rev. E. J., Arrival in England .	235	ance	319
		Mission School, Walthamstow, Appeal	20
Gee, Rev. H. & Mrs., Arrival at Sydney	94	Missions, Special Prayer for	43, 328

	Page		Page
Missions, Duty of Church in reference to	212	Shanghai, Obstructions to Missionary Labour	14
Missionary Ship, Return of	227	———, Missionary Encouragements	38, 207
———, Fourteenth Missionary Voyage	245	Shrewsbury, Rev. G. and Mrs., Departure for Calcutta	285
———, Juvenile Effort for Repairs and Outfit	259, 330	Simmons, Rev. J. W., Farewell Services	326
———, Departure of	289	———, Departure for Samoa	327
———, Homeward Voyage	290	South Africa (Central) New Missions to	89, 255, 304, 315
———, Sailing of	327	———, Historical Sketch of Missions in	193, 217, 241, 265
Morris, Rev. Geo., Ordination of	324	South Seas, Valedictory Service on Departure of Missionaries for	326
———, Departure for Raiatea	327	Stallworthy, Rev. Geo., Death of	91
Mullens, Rev. J. and Family, Departure for Calcutta	285	Stallworthy, Mrs., Arrival in England	309
Native Christians, Government Protection of	61	Suchow, Capture of, by the Insurgents	252
Neyoor, Notices of the Mission	282	———, Description of	253
Payne, Rev. J. E., Departure for Calcutta	285	———, Invitation of Hung Jin to the Missionaries	298
Polynesia, Origin and Progress of Missions in	3, 26, 50, 78	———, Visit of Missionaries to	299
Pok-lo, Proposed Commencement of Mission	209	Summary	1, 25, 49, 77
Porter, Rev. E. and Mrs., Arrival in England	235	Taylor, Rev. Joseph, Death of	63
Prayer, Special, for Missions	43, 328	Turner, Rev. F. S., Arrival at Hong Kong	45
Rarotonga, "Come over and help us!"	228	Turner, Rev. G. and Family, Arrival in England	235
———, Review of Three Years' Missionary Labours	306	Valedictory Service on Departure of Missionaries for South Seas	326
———, Autobiography of Native Evangelist	321	Widows' and Orphans' and Aged Missionaries' Offering	65, 94, 313
Savage Island, Triumphs of the Gospel	230	Wilkiuson, Rev. S., Arrival at Madras	94

THE

Missionary Magazine

AND

CHRONICLE.

NEW SERIES.

WITH the present Number we commence a NEW SERIES of the MISSIONARY MAGAZINE; thankful to God for the degree in which it has heretofore contributed to aid in the extension of the Redeemer's kingdom, and humbly imploring His blessing to attend its future circulation with increased efficiency.

It is nearly a quarter of a century since our monthly periodical, which had to that time been restricted in its circulation as a part of the Evangelical Magazine, was published in a separate and enlarged form, in the hope of more widely diffusing Missionary intelligence, and thereby awakening among British Christians a deeper interest in Missions.

During that period wonderful and unlooked for events have occurred in the Providence of God, by which vast regions previously not only closed, but to human apprehension hermetically sealed against the Christian Missionary, have been opened to his free access.

That great work of justice and mercy—the *abolition of Slavery* throughout the BRITISH COLONIES—was in the year 1838 consummated, and hundreds of thousands of our emancipated fellow subjects have since been brought by the labours of Christian Missionaries to the full enjoyment of the liberty of Christ.

CHINA, which for so many ages had jealously excluded the foreigner from her shores, has found her gates of brass broken, and her gates of iron cut asunder by the unknown hand of Divine Omnipotence. Christian Missionaries of all Protestant countries have been admitted to her commercial cities; the translation of the Bible has been revised, printed, and widely circulated; and hundreds of Chinese idolaters have been brought to know the only true God, and Jesus Christ whom He hath sent to seek and save the lost.

The vast interior of SOUTH AFRICA, previously a *terra incognita*, has been explored by the intrepidity and perseverance of LIVINGSTONE, sustained by the funds of our Society; and already two bands of devoted

Missionaries are on their way to proclaim the Gospel to the ignorant and degraded multitudes on the north and south of the river Zambesi.

Our empire in INDIA has been shaken to its centre by mutiny and rebellion; but by God's great mercy British power has triumphed over the perfidy, cruelty, and intolerance, both of the Mussulman and the Hindoo; peace and order are restored; and thence have arisen enlarged facilities and solemn claims for the extension of Christ's kingdom among the hundreds of millions of our Indian fellow subjects, which the London Missionary Society, in common with kindred institutions, is pledged to meet by a large increase of faithful Christian Teachers.

These great events, betokening, as they do, results still greater, demand a wider diffusion of Missionary intelligence; and the Directors of the Society are anxious that, among other means, their monthly Periodical should contribute to that end. Our *New Series* is therefore enlarged one-third beyond the original size of the Magazine; and it is their purpose that it should in future contain not only current intelligence from their several fields of operation, but also articles calculated to diffuse Missionary intelligence, to promote the Missionary spirit, and, above all, to stimulate the friends and supporters of the Society to earnest and united prayer for the outpouring of the Holy Spirit on the messengers of our Churches, and on the dark minds and depraved hearts of the multitudes to whom they proclaim the love of the Redeemer.

"The Missionary Magazine" will continue to be included as heretofore in the pages of the "Evangelical Magazine;" but it is the earnest desire of the Directors that it may have a wide circulation among all classes of the Society's constituents, and especially among the younger members of our Churches, and the higher classes in our Sabbath Schools.

More than two generations have passed since the commencement of modern Missionary labours, and but few comparatively among the living are acquainted with the early history of our several Missions. We intend, therefore, more especially for the advantage of the young, to give in successive Numbers a brief historical sketch of the Society's most important fields of operation in POLYNESIA, SOUTH AFRICA, THE WEST INDIES, CHINA, and INDIA. We commence the series in the present Number with a valuable contribution from the Rev. Wm. Ellis, whose early labours and experience, and intimate acquaintance with the Society's history, so highly qualify him for the service.

ORIGIN AND PROGRESS OF MISSIONS IN POLYNESIA.

NO. I.

HISTORICAL SKETCH OF MISSIONS IN THE
GEORGIAN AND SOCIETY ISLANDS.

The former Group includes *Tahiti* and *Eimeo*, and the latter *Raiatea*, *Huahine*, *Borabora*, and *Tahaa*.

WHEN the London Missionary Society was formed, sixty-five years ago, all the important parts of the heathen world were closed against the Christian Missionary. The East India Company denied admission to India, and its policy combined with that of the Chinese to prevent all approach to that vast empire. South Africa was until that year held by the Dutch, with whom we were then at war, and the patrons of slavery, then in the ascendant, would have impeached as absolute treason any attempt to educate the negro, while Popery would have menaced the life of any Protestant Missionary who should have ventured on the shores of South America, and it was only among such outlying portions of the world's population as the South Sea Islanders, that the Missionary could enter. These facts had undoubtedly much to do with the selection of the South Sea Islands as the field in which the Society should commence its heaven-commanded work, and they are sufficient to show that the men with whom the movement originated, were governed as much by necessity as by choice, and should exonerate them from censure for leaving the larger masses of mankind until Divine Providence should open a way of access unto them.

On the 6th of March, 1797, the ship "Duff," with a goodly band of thirty Missionaries on board, reached Tahiti. No words can describe the surpassing loveliness of that enchanting island. Darwin, no unpractised observer of Nature's grand and most varied aspects, speaks of it as "an island which must ever remain classical to the voyager in the South Seas, and to which every voyager has offered his tribute of admiration;" while one of the latest circumnavigators from the governments of Europe, and who has only returned within the past year, observes, "The striking and singular form of the mountains, the richness and variety of the vegetation, the landscape, in which the gorgeoussness of the tropics alternates with the calm majesty of the alpine scenery, its abounding wealth of waters, cascade, and waterfall, and mountain streams, preserving the vegetation through the whole year in incomparable freshness and verdure—all these things render the aspect of the island in the highest degree attractive."

Such were the charms of the country in which eighteen Missionaries, five of whom were married, landed and took up their abode on the day after their arrival. The people were probably sincere in the welcome they accorded to the strangers; but, when they came to understand their object, it was evident that they were disappointed. Still, however averse the natives might be to the religion of the strangers, they appreciated their skill in useful handicrafts, and showed them kindness, until about a year after their arrival, when the rude treatment which several of the missionaries experienced, on account of some seamen who had deserted from their ship, induced the greater part of the former to remove to New South Wales.

The rest of the Missionaries, six in number, laboured on, studying the language, reducing it to writing, endeavouring to teach the natives, often appalled by the depravity of the people, their ceaseless wars, horrible and heartless cruelty, frightful

practice of infant murder, and monstrous and sanguinary idolatry. In 1801, four years after landing on Tahiti, they were cheered by the supplies and letters from England and the arrival of a number of additional helpers in their work. In the following year they completed their first book—a small catechism—in the native language.

Just at this time, when the whole island was involved in an exterminating war, an armed government vessel was wrecked on Point Venus. As the captain and crew, who reached the shore, were exposed to the same danger as the Missionaries, which one of the parties had threatened, all united for defence; the mission house became their garrison, the guns saved from the wreck were mounted in the upper room, and some of the Missionaries, together with the seamen, kept guard night and day for some weeks, to prevent surprise or preserve the house from being set fire to. Others of the Missionaries, often at great personal risk, repeatedly visited the camps of the opposing parties to counsel peace. After a fearful waste of human life hostilities ceased, and the Missionaries extended their labours, though under the greatest discouragements. Brainerd mentions, as a proof of the indifference of the Indians, that they played with their dogs while he was preaching; but at times, when the Missionaries in Tahiti began to preach, the natives would place all the deformed and maimed, and loathsomely afflicted people before them, and tell them to heal and save these, and then preach to others; at other times they would set their dogs or cocks to fighting, or a company of licentious areois would commence their pantomimic buffoonery near the place, to the great delight of the people, who would occasionally treat the Missionaries with personal abuse, and their message with blasphemy.

To these trials others were added from without. The natives were taught by some abandoned foreigners to distil and to drink spirituous liquors, and the effects of drunkenness were truly horrible. Armed vessels, mostly privateers, visited the island for refreshments; and such was the extent to which debauchery was practised at these times, that £700 were expended for licentious purposes by the crew of one single vessel, during the few weeks that she remained at the island. Patiently, perseveringly, and faithfully did the Missionaries labour through this long night of depressing sorrow, mingling with their days of labour days of fasting and prayer, until, in 1809, the rancorous war and universal anarchy which prevailed obliged them to fly to Eimeo, whence all but two removed to the Society Islands, and afterwards to New South Wales. No sooner had they departed than their house was plundered, their books burned, the printing types melted into musket balls, and the Mission seemingly brought to a mournful end.

Letters from the islands, conveying to the Missionaries at Port Jackson hopes of a favourable change in the mind of the king, they returned to Eimeo, during the two years following. On the 12th of June, 1812, fifteen years after their first arrival, the king declared his conviction of the truth of Christianity, and his desire to become a servant of the true God. The Missionaries were also encouraged by the attention of numbers to the preaching of the Gospel, and the lessons in the schools. Thus light dawned upon the desolation and darkness of many weary years. The chief priest of Eimeo publicly burnt his idols, and professed himself a Christian, the number of Christians increased in Eimeo, and they heard that in Tahiti, whither Pomare had removed, some of the natives were accustomed to pray to the living God and observe the Lord's day. In November, 1815, the heathen chiefs in Tahiti determined a second time to destroy the Christians; on this occasion they attacked them with great

fury but were entirely defeated, their leader killed, and their forces scattered by the Christians, who, at the close of this day of battle, which was the Sabbath, rendered public thanksgiving unto God for their wonderful deliverance. Idolatry was immediately afterwards abolished throughout the island, and, influenced by the clemency of the king, who treated the vanquished with great kindness, the whole of the inhabitants of Tahiti expressed their willingness to become Christians, and desired Missionaries. His own idols Pomare sent to England, that Christians there might see "Tahiti's foolish gods." The mourning, fasting, and prayer, of Tahiti and England were now, in consequence of this wonderful manifestation of Divine mercy and power, exchanged for rejoicing and praise, and in this and the following years a printing press and a reinforcement of missionaries were sent to these now promising fields. True, it was among but the remnant of the people that this change had occurred, not more than 8000 remaining on Tahiti, where the large amount of population had so powerfully impressed their first visitors.

The rulers and warriors of the Society Islands, who, while heathens, had come to assist Pomare, had experienced the change, and, returning as Christians to their respective lands, introduced the Gospel to the Society Islands. Elementary and other books were speedily multiplied, and a large edition, 3000 copies of a first portion of the Scriptures, the Gospel by Luke in the native language, was finished early in 1818. During the same year a number of the Missionaries removed to different stations on Tahiti; and others proceeded to the Society Islands.

The rulers of the several islands sought and received advice from the Missionaries in framing such simple laws and regulations as the altered circumstances of the people required.

Sensible that none but the Spirit of God could change the heart, and that though all professed themselves Christians, few really understood the principles of the Gospel, and fewer still had experienced that Divine change which in the hand of the Spirit it is the instrument of producing, the Missionaries devoted much of their time to the special instruction of the people in the great essential truths of religion; and it was not until 1820 that Christian Churches were formed in any of the islands, but during that year churches were organized in Tahiti, Eimeo, Huahine, and Raiatea, and subsequently in Borabora and Tahaa. The same scrupulous care lest the people should rest satisfied with a lower standard of Christian character than the word of God requires in those who name the name of Christ, which induced the Missionaries to exercise what some might deem an excess of caution in forming the first churches, has continued to influence them in reference to the additions which these churches have since received.

With the memory of the past, in all its superstitious terrors, its moral repulsiveness and its social misery fresh in their recollections, and contrasting so strangely with their then existing condition, the people were a wonder to themselves, as well as objects of deep interest to all intelligent observers. And though much that was pleasing was only superficial, the moral, social, and religious aspects of society in these islands at that period, and for some years afterwards, was as delightful to contemplate as that presented by any Christian community upon the face of the earth. Peace remained unbroken for a greater length of time than had ever been known before. Extended cultivation of the soil, improved dwellings, becoming apparel, cheerfulness and contentment characterized their domestic life. Worship in the family was general; the schools were thronged, the Scriptures prized, the Sabbath religiously

observed, congregations often averaged 1200 or 1400 persons, and churches 400 communicants. Officers of distinguished rank in our own navy, and in that of the United States, as well as those of the chief maritime nations of Europe, Protestant and Roman Catholics, scholars and men of science, merchants and the masters and crews of shipwrecked vessels, have all borne concurring testimony to the marvellous change which the introduction of simple Scriptural Christianity had produced amongst these people. The gratitude of these islanders towards the society which had sent and so long sustained the Gospel amongst them, and their desire to aid in extending it to others, was shown in 1821, by their first contribution of native produce, which, considering their circumstances, was truly munificent, and realized in England the sum of £1700. At the same time they commenced, under circumstances of almost romantic interest, the work of sending forth truly able men as Missionaries to the Austral, Paumotu, and other heathen islands. In these bordering islands moral transformations as astonishing and cheering as those already noticed have since taken place, and from these the latest accounts are among the most favourable.

In the present condition of human nature, a state of things so full of promise could not be expected to be permanent. The moral requirements of the Gospel were exceedingly opposed to the inclinations of many, especially among the young, who had only followed with the multitude in the general profession of the new religion, and a number gradually returned to the evil habits which, for a time, had been abandoned. The death of several leading chiefs occasioned political strife and actual conflict. Evil disposed foreigners, resorting in large numbers to the islands, revived the use of spirituous liquors among the people, and finally the arrival of the priests of Rome sustained by the arms of France, whose efforts issued, after seven years of intrigue and disturbance, in the seizure of Tahiti by the French. All these sources of evil have subjected this feeble community to an ordeal so severe, that, but for the influence of religion among the more influential portion of the people, and the watchfulness of Divine Providence they could scarcely have survived.

When the French forces landed, Queen Pomare sought shelter on board an English vessel, and removed to Raiatea. Her chiefs were required to acknowledge the authority of the French. On refusing, they were attacked, and numbers of the people killed. After this, the greater part of the people retired to their mountain fortresses, which the French, who had 1000 or 1200 troops, repeatedly attacked, but were in every instance repulsed with a degree of loss on their own part, and skill and courage on the part of the natives, which must have secured for the undrilled patriot bands of Tahiti the respect of the disciplined and well-armed soldiers of France. After repelling every assault for two years, during which they suffered much from scarcity of provisions, but prized their Bibles, and maintained the observances of religion with great regularity, the Tahitians were betrayed by a native of an adjacent island, who for a large bribe revealed to the French a secret path to a position commanding the Tahitian camp. As the French could now fire down upon them, further resistance was useless. The surrender of these heroic defenders of their country was deeply affecting. They came down from their fortress in procession; the chiefs marched in front, then the fighting men, followed by the women and children. Advancing to within a short distance of the French lines, they halted, knelt down on the ground, offered a short earnest prayer to God, acknowledging His supreme dominion, bowing to His divine will, then rose, marched in, and laid down their arms. All honour to the brave men. Disappointed in her hopes of the restoration of her

country, Pomare, the queen, returned to Tahiti, where she has ever since been a mere cipher.

Romish priests have abounded there, and, at their instigation chiefly, the Missionaries have been subjected to ceaseless annoyances and interruptions in their work. They could not move without a passport, the chapels and mission-houses were all declared national property. The Missionaries could only preach by virtue of authority from the French governor, were required to read the government orders from the pulpit on the Sunday; and some of them were indicted for refusing to do so, several of them left, others died, and only one English Missionary, Mr. Howe, now remains at Tahiti, as minister of a chapel for foreigners in the port, and superintendent of the press. He cannot preach to the people without authority from the French governor, and he has been subject to repeated prosecutions in the French courts of law, by the Romish Bishop, for pretended offences against the Romish creed.

The native churches are not even allowed to choose their own pastors; these must be nominated according to French law, by the chiefs of the place, and the nomination approved by the French authorities, before a native pastor can preach to a Tahitian congregation. Under existing circumstances, and without referring to the public revival by the French authorities of the licentious dances of their former heathenism, and other powerful influences destructive of all genuine religion everywhere, no greater marvel of the Divine mercy towards this people has occurred during the whole course of their eventful history, than the spiritual state of the religious portion of the community at the present time.

The deeply-injured queen has throughout her long affliction maintained a calm dignity of demeanour, with a purity and integrity of character as a Christian woman in all the relations of social and public life, which has commanded the expressed admiration of enemies and friends. This period of their deepest national and social depression appears to have been distinguished by a remarkable measure of spiritual blessing. In 1850 an edition of the Tahitian Bible arrived, and in one year 700 Bibles were bought by the Tahitians alone. In two years the people of Tahiti and the Society Islands sent to the British and Foreign Bible Society £922 in payment for Bibles, and in three years, the entire edition of 5000 copies was nearly disposed of.

Though no European is allowed to minister to the Tahitian churches, the people have chosen the most pious and efficient natives, whom the Missionaries had educated for the work, to be their pastors, and through the rich endowments of the Divine Spirit, these men have proved equal to the occasion, and exercise a faithful, wise, affectionate, and vigilant guardianship over the flocks which the Great Shepherd has confided to their care; and the churches, both in relation to the number of communicants, 1600, and their spiritual state, manifest a measure of vital godliness and holy consistency unsurpassed in the days of their greatest external prosperity.

Such are some of the events which mark the course of this deeply interesting and oft imperilled Mission, whose spiritual state, at the present time, demands our liveliest gratitude to God, while it affords great encouragement to devoted labourers in other fields during seasons of severest trial.

W. ELLIS.

NOTE.—The latter part of the preceding sketch of our esteemed friend Mr. Ellis, refers principally to the GEORGIAN ISLANDS, *i.e.* *Tahiti* and *Fimeo*, where the

French Protectorate has now been in operation for seventeen years. The SOCIETY ISLANDS, through the intervention of the British Government, have continued to maintain their independence; and, notwithstanding French influence from Tahiti has operated upon some of the chiefs and people very injuriously, they have continued to enjoy without interruption the labours of our Missionaries. In close proximity to the Society Islands is the Austral Group, including several very small Islands with a limited population, but in each of which a Christian Church has long been established under Native Pastors, with the superintendence of the Missionaries from Raiatea and Huahine.

These three Groups of Islands into which the Gospel was introduced by those devoted men who first entered, more than sixty years ago, on Missionary labours in the Pacific, include an actual population not now exceeding 20,000 souls, and the latest returns give the following number of Church Members:—

GEORGIAN ISLANDS.		AUSTRAL GROUP.	
Tahiti and Eimeo	1680	Rarututu	151
SOCIETY (OR LEEWARD) ISLANDS.		Rimatara	124
Huahine	340	Maiaoti	60
Raiatea	417	Tupuai	100
Tahaa	152	Raivavai	112
Borabōra	254	Rapa	132

Making a total of 3522 Church Members.

This aggregate number of Christian Islanders, viewed in relation to the actual population, demands special gratitude to God, who, amidst all their perils, has thus preserved them in the purity of the faith, and increased their numbers by the preaching of His Word, and the grace of the Holy Spirit.—*Ed. Miss. Mag.*

THE LATE REV. A. F. LACROIX, OF CALCUTTA.

IN the September Number of our Magazine, we gave our readers a brief statement of the last illness and decease of our venerated and beloved brother. This solemn and affecting event was improved by his old and attached friend, the Rev. Dr. Duff, in a sermon preached to a crowded audience in Union Chapel, Calcutta, on Lord's Day, July 24th, 1859. The discourse is marked by the characteristic power and eloquence of the preacher, and breathes throughout the spirit of the highest respect and tenderest affection for the memory of his departed fellow-labourer.

Among the many eminent Missionaries who have laboured in India during the present century, Mr. Lacroix held a distinguished place. His delight was in his work, and in his incessant and multifarious labours he never tired. As a VERNACULAR PREACHER he was unrivalled; and such was the power and the pathos with which he addressed the Natives, that, ignorant and infatuated idolaters as they were, they were often charmed by his genius, and subdued by his love.

He had entered the FORTIETH YEAR of his labours—we believe a longer period of Missionary service in India than that enjoyed by any of his contemporaries. In the earlier years of his ministry it was his happiness to

share the friendship of CAREY, MARSHMAN, and WARD; and to the close of his career he maintained the warmest fraternal affection towards all devoted Missionaries of every Christian fellowship.

His death produced a deep and mournful impression upon the entire Christian community of Calcutta. The Bishop, the Archdeacon, with many other Ministers and Christian gentlemen of the city, were present at the interment, and all conspired to deplore the loss of a real friend to India, and a faithful servant to the cause of Christ.

But though a chosen Leader has been called from the field at the moment when both his wisdom and his courage seemed most required for the deliverance of India from the bondage of Idolatry, let the friends of Missions look up with adoring confidence to Him, who by his grace so richly endowed and so greatly honoured the departed Evangelist, and by earnest prayer bring down a double portion of His Spirit upon surviving champions for the truth; and especially upon those beloved young Brethren who have just left country and home, and are girding on their armour for the good fight.

From the sermon of Dr. Duff we select a few passages descriptive of the early history of Mr. Lacroix, the distinguishing features of his life and labours, and the deep humility and holy peace which marked his dying hours.

“The Rev. A. F. Lacroix was born in the year 1799 in the canton Neuchâtel, in Switzerland. This, the most westerly of the Swiss cantons, bounded on the east by the lake of the same name, embraces those accivities of the Jura range, which, towards the sun-rising, face the glorious Bernese plains and Alps, and, ascending to the summit of the highest central ridge, there look down towards the sun-setting, on the lower hills and outstretched plains of Burgundy in France. Within these limits are many beautiful and secluded valleys—the abodes of a simple, energetic, industrial population. About three miles to the north of the lake Neuchâtel, its waters are poured into another and smaller reservoir, the lake of Biel or Bienne, in which is the island that became celebrated as the temporary residence of one of the dreamiest and most visionary of romancers—Jean Jacques Rousseau. About three miles due north from the south-west extremity of that lake, and on the very confines of Berne—the monarch of the Federal States—is the small village of Lignièrès, at an elevation of 1100 feet above its surface, itself being 1400 feet above the level of the sea. There, in that village, looking down upon the waters of the lake, and the marvellous panorama of Nature’s works beyond, was the birthplace of the infant Lacroix, and there he spent the days of his childhood. His father, who was attached to the French army, having died during the campaign of 1800, young Lacroix was placed under the guardianship of a pious and affectionate uncle, the proprietor of a flourishing seminary in the canton. From this excellent man he appears to have imbibed many serious and salutary impressions—impressions, however, which, as too commonly happens, were destined to prove like the morning cloud and the early dew. Being at the age of *ten* placed under the superintendence of a clergyman at Zurich, for the purpose of acquiring a knowledge of the German language, religious

impressions, made on the light and stony soil of the heart of unstable youth, were doomed to suffer a speedy blight from the rationalism which, like the mildew or deadly nightshade, threatened to extinguish the last traces of a living faith in the city and metropolis of Zwingle's mightiest achievements. At the age of twelve he returned to Neuchâtel, and by his pious uncle, who, hoping against hope, imagined he saw gleams of light amid the mental darkness, was placed in a public college, with a view to his being ultimately trained for the ministry. Having read and heard much of the exploits of military life, with the glory of which all eyes were dazzled, and with the fame of which all Europe was then ringing from end to end, he very nearly baffled the designs and frustrated the expectations of his excellent relative. * * * But the Lord had better things in store for him. He who met the proud pharisee when bent on his crusade of persecution, before entering the gates of Damascus, and converted him into an Apostle of Gospel love and peace, met on his way the young aspirant after military renown before he entered the ranks of the Grand Army, and converted him into a true disciple, and ultimately into a Missionary of the Cross among the distant Gentiles. This great change from darkness to light he himself always attributed, instrumentally, to the strong impressions derived from reading a book of Stilling's, in the German language, entitled 'Scenes in the Kingdom of Spirit,' a book which continued to be a favourite one with him to the close of his days. * * *

"Returning for a season to the walks of a student life, he afterwards, at the age of seventeen, left his native land for Amsterdam, as a private tutor in a respectable and God-fearing family. About that period the desire to devote himself to the work of God amongst the heathen grew so strong, that he offered himself as a Missionary candidate to the Netherlands Missionary Society. Being readily accepted, he was received as a student into their college at Berkel, near Rotterdam. * * * When his ministerial studies were brought to a close, he was duly examined and ordained at the Hague, by the Presbytery of the National Reformed Church of Holland. After spending a short time in England, he sailed, on the 1st October, 1820, in the ship 'Prince Blucher,' Captain Johnston, in company with the late Dr. Voss—a Christian man of uncommon worth, whose memory will ever be held in deserved respect by all who knew him. * * * On his arrival at Chinsurah, Mr. Lacroix was hailed, encouraged, and assisted by three Missionaries of the London Society, who then resided at the station, and were men of 'good report' for talents and learning, disinterested zeal, and manifold labour in their day—Townley, Mundy, and Pearson. * * * As there was no Presbyterian Mission then in India, he at last resolved to join the London Society, since, on the subject of church government, it has, by a fundamental law of its constitution, always left its Missionaries and native converts in every land, perfectly free to follow out their own individual convictions of duty. In 1829, he removed to Calcutta, which ever since has been his fixed place of residence.

"At the close of 1841 he revisited Europe. While there, besides addressing, with great acceptance, many meetings and congregations on the continent and in the British Isles, he delivered a course of six lectures on Missions in Geneva, Lausanne, Neuchâtel, and Paris, which in those cities were blessed by God in awakening an unprecedented interest in the Missionary enterprise. On leaving England in September 1843, the Directors of the London Society forwarded a valedictory letter to him, in which, in the most handsome terms, they expressed their unfeigned respect for his

person, and the warmest thanks for the eminent services he had rendered to the cause of evangelism during his temporary sojourn in Europe. After his return he again made Calcutta his head quarters. Except when occasionally absent from it, he was one of the most punctual in his attendance on the monthly meetings of the committees of the Religious Tract and Bible Societies; and on all vital questions the benefit of his sage counsel and richly varied experience was as readily vouchsafed as it was highly prized. Of three or four popular tracts he was himself the author, and in the revision of others he was ever ready to lend his effective aid. Though no original translation of the Scriptures, in whole or in part, ever emanated from his pen, the minutes of the Bible Committee abundantly testify to the number and variety of his gratuitous labours, up to the very period of his death, in examining, revising, and carrying through the press, at one time or other, almost every portion of the Word of God in the vernacular language of Bengal. He was also, in the course of his frequent and extended itinerancies, one of the most successful and judicious of tract and Bible distributors among the native population. Of the English Educational Institution of the London Society at Bhowanipore he was ever a firm, consistent, and enlightened supporter; while, in conducting its more purely theological department, he lent the aid of his enlivening personal instructions. But it was as a **VERNACULAR PREACHER** that he decidedly outpeered all others, whether native or European. Humbly and devoutly recognising this, his own special gift, in vernacular preaching, as from the Lord, it was to this branch of evangelistic labour that he mainly devoted himself throughout the whole of his long career. During the hot and rainy seasons, his habit, while health and strength permitted, was to address audiences every day, and often on the morning and evening of every day, in some part or other of Calcutta and its neighbourhood. The whole of the cold season was usually spent in itinerating tours over successive districts of Bengal; so that, in this way, not scores merely, but hundreds, if not thousands, of villages must, in the course of his missionary rounds, have been visited by him, and from his lips the sound of Gospel salvation must have been heard, not by thousands merely, but by scores, if not hundreds of thousands, of the inhabitants. By general consent he was, in point of multifarious and energetic labour, by far the greatest itinerant preacher that Bengal has yet seen. * * *

“Buoyantly cheerful and elastic in his own disposition, his delight was in diffusing a glow of genial cheerfulness over all around him. Vivacious and happy in his own temperament, his presence and joyous utterances had often the effect of exorcising the spirit of sadness and melancholy—dispelling gloomy and distempered imaginations—and throwing the sunshine of a hearty and innoxious hilarity over tempers rendered morbid from disease, or the lassitude of sultry heats, or the depression of a cloudy and leaden atmosphere. It was this notable feature in his many-sided character which led the natives familiarly to designate him as ‘*the man of the good or pleasant words*’—‘*the man of the cheerful face*.’ It was the same many-sidedness of character, which led one who knew and loved him well thus to write of him some years ago:—‘He has all the attractions of the Christian, the youth, the man, and the elder: fresh racy vigour, originality, strength, decision, liberality, earnestness, charity, benevolence, fire and steadfastness, solemnity, cheerfulness, and zest combined—to my mind, the finest type I know of a man, as gentleman, as Christian, and as Missionary.’ * * *

“While enjoying, to all appearance, his wonted health and vigour, and holding out to our contracted mental vision the promise of a life of prolonged usefulness, he was,

on the 19th May, suddenly seized with the most intense internal pain, which lasted, without material abatement, for some days. Even in the time of his greatest agony, however, his only cry was, frequently in French, 'O dear Lord, forsake me not; give me strength and fortitude.'

"During these days of agonizing pain, his life was in the greatest danger; but after the pain subsided, and his naturally robust frame began to manifest some rallying power, lively hopes were entertained that he might yet be spared to us for a season; nor were these hopes abandoned till within a very few days of his actual demise.

"Throughout the stormy assault of excruciating pain his confidence was unshaken. His house was built upon the Rock, from which neither floods nor stormy tempest could dislodge it.

"But scarcely had he partially recovered from the effects of that assault, when the Tempter, ever ready to take advantage of nature's weakness, began violently to assail him with his 'fiery darts,' that is, through the infection of strange and hateful thoughts. By these, for some time, he was exceedingly annoyed, harassed, and distressed. It was, however, his last conflict with the great adversary—Apollyon the Destroyer. But his faith never failed. Well did he know the real nature of the struggle. It is one to which many of the most eminent servants of God have often been subjected. But in his case, as in theirs, such evil or rebellious thoughts, however afflictive to the soul panting after perfect holiness, could not leave the sting or guilt upon the conscience. And why? Because they were not invited or encouraged, or for a moment complacently entertained by him. They never gained the slightest consent of his will. On the contrary, they were loathed, hated, abominated, as would be the intrusive presence of filthy toads on a banqueting table, or of venomous serpents on a couch of rest. Earnestly, therefore, did he appeal in prayer to the great Captain of salvation for deliverance, saying—'O, Lord Jesus! save me from these! O, sweet Jesus! thou wilt deliver me from them!' The prayer of faith prevailed. Ere long a great and effectual deliverance was experienced. * * * The last battle had evidently been fought, and the last victory completely won; and unto the hour of his departure he had not another foe to contend with, save the last enemy—to him no longer the king of terrors. Ever after, his peace seemed perfect; as was evident to all around him, not merely from his words of calm and settled assurance, but from the heavenly smile which so constantly played upon his pallid lips, beamed from his sunken eyes, and lighted up his emaciated countenance with a gleam of unearthly radiance. * * *

"His self-renunciation, self-abasement, and sole trust in the Saviour of sinners became increasingly conspicuous.

"A dear friend who called on the 17th June told him that we felt as if, in the present paucity of labourers, he could scarcely be spared, he replied; 'I cannot see this; I think my work is done.' After some further remarks, the friend began to quote the passage: 'God is not unfaithful, to forget your work of faith and labour of love, and patience of hope;' but before he could finish it, he said, 'All my hope is in Christ, who died for me. I feel that the appropriate prayer for me is that of the publican: "God be merciful to me a sinner." The portion of Scripture which now affords me the greatest consolation is the parable of the prodigal son. Like him I would "go to my father, and say, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." I know that I can rely upon the mercy of God and Christ, but nothing else gives me any ground of hope.'

"The same friend again called Thursday the 23rd, and found him quite calm. In the course of conversation, after giving some messages for distant friends, he said, 'I have during this illness been led to discern more clearly, and to apprehend more vividly than ever before, the peculiar character of the Gospel as the publication of an amnesty to rebels; and oh! what an amnesty! If I have derived no other benefit from this illness than this, I feel very thankful for this view of the Gospel which it has given me, and which is full of consolation to me. I place my hope solely in Christ and his work.'

"Thus renouncing alike his graces, his gifts, and his works as utterly worthless, in the matter of acceptance with a holy God, he seemed imbued, yea penetrated, with the sentiment expressed in the well-known hymn:—

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all.'

* * * "Sometimes, when his mind, through sheer physical weakness, slightly wandered, it was affecting to find, from his broken utterances, that he seemed to be seeing and holding converse with departed friends now in glory: and then, again, talking of Missionary tours or long journeys that must be or had been already undertaken.

"His thoughtful considerateness for others clung to him to the last. Being with him on a forenoon two or three days before he died, after some refreshing converse, he in substance said: 'That he must not detain me any longer; his own work was ended, but I had yet work to do.'

"Up to near the very end his consciousness remained. Being with him on the forenoon of the day on which he died, I *saw*, rather than *heard* his last reply. When asked, by a whisper into his ear, 'Is Christ precious to you?'—eyesight and speech having then failed him—his head nodded the assent those eyes and lips could no longer yield.

"To an affectionate relation who tenderly watched him, I am indebted for the following remarks:—

"'When I think of all the affection and love he manifested during that long illness—the consideration for others even in the season of his severest pain—the gratitude for the smallest services rendered to him—the heart that was ever turning heavenward, and even when under the most depressing clouds, never losing faith in the sure promises—I feel ready to thank God, who spared to us so long this bright example of the path of the just, which is as a shining light, shining more and more unto the perfect day.

"'The last few days of his life, his friends were allowed to see him; and he had a recognition, a blessing, a farewell for each, and also for the native Christians, till at last he became too weak even for that.

"'He lay for two days and a half in a dying state. We were watching almost hourly for the loosing of the silver cord. Still he was perfectly conscious; a smile of heavenly radiance rested on his wan and wasted features, and he would assent with a distinct "O yes," or sometimes, when asked how he felt, would repeat the words, "All is well—no doubt—no fear—perfect peace—Jesus is near—Jesus is present." He was never tired of hearing that beloved name. His affection for his family and friends seemed to deepen as the end drew near. Of this he gave some very touching tokens. On Friday, 8th July, his last day on earth, he lay unable to speak, scarcely able even

to make any sign of recognition to those around him; but a holy light shone from his calm face, and blue upturned eyes. About half past two in the afternoon, when we were all assembled around his bed, we could see that his end was drawing near—the heaving chest, the heavy breathing growing fainter and fainter, till, at a quarter past three, calmly as a child falling asleep, he fell asleep in Jesus. There was no struggle, no pain, no groan; the calm spirit took its flight to glory, leaving us only that calm, wasted, beautiful face, as an exemplification of the words, *perfect peace*.”

CHINA.

OF all the obstacles which the Christian Missionary has to encounter in seeking the salvation of the heathen, none are more formidable or repulsive than those which he finds in the cruel spirit and ungodly character of his own countrymen, and other foreigners bearing the Christian name. Throughout POLYNESIA, the seamen of Britain and America have stimulated the worst passions of the benighted islanders by the *introduction of ardent spirits*, and have, also by their barbarities, provoked deeds of bloodthirsty revenge, at the thought of which the heart shudders. In CHINA, the notorious process of *opium smuggling*, practised mainly by Englishmen, has done more than any other vice to spread poverty, imbecility, and death among the infatuated people; and, more recently, to this grievous crime has been added the monstrous evil of *kidnapping or man-stealing*. This cruelty is not restricted to any particular class of foreigners, but Frenchmen, Germans, Americans, and, we deeply regret to add, Englishmen, have all been guilty, under the pretence of emigration, of carrying away multitudes of Chinamen from their native land to distant and unknown shores. The ordinary inducements offered to these unhappy victims, are—a short term of service, ample remuneration, and a safe return to their native country; but, in the great majority of cases, these bright prospects terminate in utter delusion, and ultimate despair and death. More recently it appears, that many acts of direct *man-stealing* have been perpetrated on the Chinese coast. Some violent outrages of this nature, committed, as it is alleged, by a French crew, not far from Shanghai, have aroused the hostility of the people towards all foreigners; and from this general spirit of resentment, we deeply regret to find that the labours of our Missionary brethren have, in some cases, suffered hindrance. It will be seen, from the subjoined letter of our excellent Missionary, the Rev. Wm. Muirhead, that he has encountered violence and danger from the excited people among whom he has heretofore been allowed to prosecute his itinerant labours, not only unmolested, but with many indications of respect and good will. But we cherish the confident hope that these difficulties will be but of short duration, and that they will entirely pass away with the restoration of peace; when the proposed system of passports will at least afford some safeguard to the people against the lawless deeds of these so-called Christian invaders.

Extracts of letter from the Rev. W. MUIRHEAD, addressed to Dr. LOCKHART, under date Shanghai, Oct. 4, 1859:—

“I suppose that the news which has by this time reached England, will affect your own arrangements and those of many besides. Things are by no means in a pleasant state. Apart from the general influence of the Teen-tsin affair, there has been a good deal of kidnapping in this part of the country by foreigners, which has produced much ill-feeling among the Chinese. For a time, as you perhaps have heard, it was unsafe for us to enter the city, and we were prohibited by the Consul from doing so. During the excitement our large chapel suffered severely. The front porch—all the venetians and glass windows were torn down, the doors outside and in were smashed or taken away, and the seats broken up, with the pulpit, &c. &c. After a time, we succeeded in getting the amount of the damage from the Taontae, and the whole is now undergoing a process of renewal. Hereabouts the people are quiet, but the matter altogether has worked ill in a Missionary point of view. Different places in the country are still in an excited state on the approach of a foreigner, and I have just escaped from being a victim to the hostility of the people. On Edkins’ return, I was anxious at once to work up and visit the country stations as much as possible, and have done so for several sabbaths past. Last week, I started for Lin-hu, and my first adventure was with pirates. However, on my appearing in front of the boat, they were deterred. It was about twelve o’clock mid-day, when I was roused by the boatmen by the cry—pirates. I rushed in front and on our lee there was an open boat, with eight or ten men on board, having boat hooks in hand, ready to fix into our boat. They had called to our men to lower the sail. When they saw me they consulted for a little together, and then sailed away. Thanks to a kind Providence. On reaching the mouth of the Lin-hu river, numbers of people congratulated us on our escape. I stayed in the town for two or three days, preaching in different places, and in the small chapel. We have several inquirers there, but one with whom I met after a lengthened conversation, pleased me very much, and I baptized him. There was a little unusual talk on the part of the people, as a result of the kidnapping business, but I did not take much notice of it. I sailed for Ta-tsung, where we also have a native Agent. I spent two days in preaching about the city, and conversing with inquirers. At the close of the second day, just as I had preached for the last time, and was walking towards the boat, a person from the Za-mun came up and said he was ordered by the mandarin to see me on board the boat and see the boat off at once. I told him I should go by and by. No, he said, it was necessary for me to go at once; that complaints had come to the office of an excited state of feeling among the populace, who were resolved to wreak vengeance upon foreigners. And why? Because foreigners had been there some time ago and decoyed people away. The mandarin was therefore determined that I should be off at once, or the boat would be seized and the boatmen imprisoned. The latter were frightened, and there was no restraining them from leaving forthwith. Of epithets I had abundance, with the new appellative, *Kill, kill, kill*. As it was growing dark we left for a place lower down, and remained quiet during the night. Next morning we sailed on towards Ka-ding, and on the way I walked a mile or two by the side of the stream. At length I reached a small town, where according to custom I proceeded to preach. My first attempt was without molestation. The second was rather cut short by several ill-disposed people who renewed the subject of kidnapping. I told them of course that I had nothing to do with it, and my object was to exhort all people to

be good. Oh! they replied, go and exhort your own countrymen. I said that I did that too. But they were evil-minded, and as the thing was likely to wax worse, I walked off followed by a noisy crowd. By the time I reached the end of the village the boat had come up, and the boatmen were putting in the mast. I intended to go on board, but the crowd collected and began to throw things at the boatmen, which they soon commenced to do at me also, and pushing each other against me, while they were evidently increasing in a malicious spirit. The ground was high and it was inconvenient to get into the boat thereabouts. I therefore walked on; but the sign of my removal was a signal for them, and they continued to follow and assail me for about half a mile. I was beaten by them, and dirt and stones were thrown at me in all directions. I got one severe knock from a sharp stone on the side of the head, and one handful of dry earth struck me right in the face, blinding me for a time. At last they got hold of me and insisted on my going back with them to the village. All the time there was no revenge or abusive language on my side, which indeed would have made matters much worse. At last they seized hold of me, and would not let me go. By this time the boat had come up, and several others from a contrary direction, and I called to those on board the latter, as the former seemed helpless. For the moment they desisted and I was standing at the top of a high bank several feet higher than myself. Several from behind pushed me down this, expecting that I should fall flat, but happily I fell on my feet and rushed on board the boat, when with a fair wind we started off. Thanks to the kidnappers for the suffering, and thanks to a kind Providence for my deliverance."

SOUTH AFRICA.

THE MISSION AT GRAHAM'S TOWN.

THE history and prospects of this Mission must afford high Christian gratification to the members of the Society by whom it was originated and for many years sustained. The Church and Congregation consist exclusively of the coloured classes, and chiefly of Hottentots formerly slaves to the colonists. The present number of Church Members is probably between three and four hundred, and the Congregation about double that number. They have fully attained the honour and happiness of self-sustentation, including the salary of their Pastor, the support of Mission Schools, &c.; and the hope may be indulged that ere long they may be able also to aid the extension of the Gospel among their countrymen who still remain in the darkness of heathenism.

In a letter, dated 15th October, the Rev. N. H. Smit, the Missionary Pastor, refers to many interesting circumstances of recent occurrence, indicative of prosperity and progress, from which we select the following extracts.

"By the infinite goodness of God, I have been brought to the close of another year of ministerial labour. 'Hitherto hath the Lord helped me.' It cannot, of course, be said that I have had no difficulties whatever to contend with. Nor will I venture to assert that *everything* has been as I could have wished. A sense of my own many deficiencies alone is sufficient to humble me in the dust before God. But

I think I can safely say, that the past year has been, on the whole, one of steady progress.

"The attendance on the means of grace has been good. On Sabbath days the chapel has been invariably well filled; and at our week evening services the attendance has been better, I think, than during any previous year. My Kafir congregation has also been gradually increasing. The members of my church have been unusually active in the cause of Christ, and have evinced more than ordinary anxiety for the outpouring of the Holy Spirit of God. And there is good ground for entertaining the belief that God has not been unmindful of our efforts and prayers.

"I have had the pleasure of receiving into Church fellowship, at Graham's Town, fifty-eight, and at Olifant's Hock, one of our out-stations, two. The present number of inquirers is—at Graham's Town, thirty-five, at Olifant's Hock, seven; making the total number received into church-fellowship during the year sixty; and the present number of inquirers forty-two.

"The work of the Lord is still steadily going on. We continue to hold *special* weekly meetings of prayer for a more abundant outpouring of the Holy Spirit of God, and I trust we shall be enabled to prosecute our duties with renewed energy during the present year. And have we not the best reason to cherish the hope, that the great Head of the Church, who has already furnished such evidence of his willingness to be inquired of by the house of Israel to do them good, will continue to aid us in our labours, and to render our efforts for the extension of His kingdom more abundantly successful? * * *

"Though visited with a long and severe drought, which raised the price of provisions to a fearful extent, I have no complaint to make in regard to our financial affairs. Besides the amount raised for the support of religion and education, we have been enabled to effect improvements in the chapel and school-room, requiring an outlay of about £100. And I would here record the obligations under which I am placed to European friends at Cape Town, Port Elizabeth, and Graham's Town for the kind and generous aid they have afforded me.

"Within the last month we have had an abundance of rain, and the country around is beginning to look beautiful.

"Our anniversary services were held on Tuesday, the 25th September, and on the Monday evening following a public meeting was held, and I am unable to express how greatly encouraged and cheered I felt by the sympathy and interest evinced by so many English friends on the occasion.

"The subjoined paragraph is extracted from the 'Graham's Town Journal.'

"The anniversary services in connection with the opening of the Rev. N. Smit's Chapel, in Bathurst Street, Graham's Town, have been celebrated. On Sunday last special services were preached: in the morning by the Rev. N. Smit, in the afternoon by Mr. Alexander McDonald, and in the evening by Mr. F. Tudhope. The chapel is now in thorough repair, the cost of which has been defrayed by the natives themselves, assisted by subscriptions from the European population. On Monday a public meeting was held, Thos. Nelson, Esq., in the chair. The Rev. A. Gay opened the meeting with prayer; after which several interesting addresses were delivered by Messrs. McDonald, Tudhope, Walker, Rev. A. Gay, by two coloured men in the Dutch language, and one in Kafir. The interest of the meeting was maintained to its close. It is estimated that there were 900 persons present at this meeting."

MADAGASCAR.

To meet the anxious inquiries and stimulate the fervent prayers of many thousands in our Churches deeply interested in the suffering Christians of Madagascar, we give an abstract of the leading particulars contained in the latest intelligence received from the island.

The laws of Madagascar, *i.e.* the Decrees of the Queen, directed against all professors of Christianity, remain unrelaxed in their severity, and multitudes both of men and women, who have been convicted of believing the truths and practising the duties of the Gospel, are now suffering poverty, imprisonment and slavery.

But, while the condition of these sufferers should awaken our tenderest sympathy, it is gratifying to learn that for some months past these oppressive and sanguinary laws have not been put in force as regards *new victims*. A kind and powerful influence has been, through the merciful providence of God, exerted on behalf of His suffering saints, and the effort has happily been successful to the extent now indicated.

For the present, however, access to the Island on the part of any Christian Missionary, or indeed of any foreigner, is strictly prohibited, and communication with the suffering Christians is all but impracticable.

But notwithstanding the long continued and accumulated afflictions they have endured and the constant dangers to which they are still exposed, believers continue to increase, and the Churches of Madagascar are multiplied; and this applies not only to the capital but to different parts of the island.

In the review of these facts, it is evident that the only means of alleviation and assistance the Christians of Britain can at present employ on behalf of their Brethren in Madagascar, is earnest persevering prayer. In our Magazine for October last, the Rev. Wm. Ellis, who has so well proved his warm and affectionate regard for these persecuted Christians, exhorts their friends in Britain to this only, but effectual, means of ministering to their comfort, and we close these remarks by the following appropriate words from his brief address, which we trust will receive the cordial and practical sympathy of all who know the value and the privilege of prayer.

“It has appeared to a number of their friends that, besides bearing them in faith and prayer before the mercy seat on other occasions, concert in prayer at some special season, either privately, socially, or more publicly, as may be deemed best, might tend to keep alive affectionate sympathy with them, and excite to earnest pleading with the Lord on their behalf. The evening of Thursday in each week, between the hours of seven and eight o'clock, has been selected for prayer for the Malagasy Christians, who, by the Saviour's grace, have borne their severe and protracted sufferings in a manner so honourable to His great name. All friends of Missions, who are interested for these afflicted brethren, are earnestly invited to unite, if practicable, in special prayer for them during some portion of the period above specified.”

SIMULTANEOUS COLLECTIONS ON BEHALF OF THE SPECIAL FUND FOR
THE EXTENSION OF THE GOSPEL IN CHINA, ON LORD'S DAY,
JANUARY 29TH, 1860.

THE Appeal of the Directors of the London Missionary Society for carrying into effect this great object, which appeared in the "Missionary Magazine" of November last, has since been addressed to the Pastor and Officers of every Christian Church throughout the country, associated with the Society. But, from the peculiar urgency of the case, they seize the present opportunity very earnestly to *renew that Appeal*.

Although many affluent friends of the Society have given generously to the Special Fund, the *number* of Contributors is yet small, not amounting probably to more than one-tenth part of the Society's stated supporters. It is hoped, therefore, that on the last Sabbath of the present month the many will follow the example of the few—that the poor no less than the wealthy will, according to their means, contribute to the accomplishment of this benevolent and sacred design. From the assurances the Directors have received from their principal provincial Auxiliaries, this result may happily be anticipated, and the amount of the Special Fund will thereby be rendered somewhat commensurate to the expense inevitably involved in so great an enterprise.

Since June last six new labourers have gone forth to the work of the Lord in that distant region; and the Directors will be thankful if they are enabled to double that number during the present year. It must not, however, be forgotten that for every *ten* additional labourers, including residence, &c., an increased yearly charge on the funds of the Society will be involved of not less than THREE THOUSAND POUNDS.

To carry out, therefore, such an extension of labour and to prevent the financial embarrassment which must otherwise result from its accomplishment, this renewed entreaty is now addressed to every minister and congregation affiliated with the Society, to render a due proportion of aid on the last Sabbath in the present month, January 29th.

Signed on behalf of the Directors,

ARTHUR TIDMAN, }
EBENEZER PROUT, } SECS.

MISSION HOUSE, BLOMFIELD STREET,
2nd January, 1860.

It is requested that when these Special Collections have been made, the amount be transmitted to the Rev. E. PROUT.

THE WALTHAMSTOW SCHOOL FOR THE DAUGHTERS OF MISSIONARIES.

AMONG the various notices of our Missionary Brethren, and of their self-denying labours in distant lands, it will not be without interest to refer to the English homes which have been provided for their children, and on which the hearts of the parents rest with much affection and thankfulness.

It is known to many of our readers that two Institutions—one for the sons, and the other for the daughters of Missionaries—have for some years been established at Blackheath and Walthamstow. The latter (that for Girls) has now been in operation for TWENTY-ONE YEARS, and we think that the festival of its majority should not pass without some of the testimonials of affectionate interest usually shown on such interesting family occasions by kind and loving friends. The birthday of the School was celebrated as usual by the children this year, but with an especial reference to the auspicious period; and we are sure that not only would the hearts of the parents have been gladdened, but the interest of many English friends stimulated, if they could have looked in that evening upon the happy family group gathered from so many lands, under the fostering care of those who love the children for the fathers' sake.

The daily training given to the dear children is adapted to supply to them, as far as possible, that parental love and watchfulness which the consecration of their parents to Missionary work prevents them from manifesting in hourly deeds and words; and also to prepare them, by a liberal education, to fill their future positions in life, well and wisely. Numbers have left the Institution, and entered on the business of life sufficient to prove that these labours have not been fruitless, and not a few have become valuable fellow-helpers with their parents in that blessed work for which they once parted from their children with tears and trembling, yet with earnest faith and prayer, but whose confidence has thus been richly rewarded.

While, however, the Committee rejoice in their interesting work, and are anxious to promote it more earnestly than ever, they cannot do so efficiently without the kind and sustained support of Christian friends. The last year has been one of increased expense, and of diminished income from the failure of many annual subscribers; but they appeal with full confidence to those who love the cause of Christian Missions, to sustain their efforts, and thus to evince practically their affectionate sympathy with their Missionary Brethren.

Any communications on the subject will be gratefully acknowledged by Mrs. Pye Smith, Hackney, N. E., or Mrs. S. J. Nash, Lower Clapton, N. E.; to whom all Post Office Orders should be made payable.

WALTHAMSTOW, *January 2, 1860.*

MISSIONARY CONTRIBUTIONS.

From 16th November, to 13th December, 1859, inclusive.

H. E. Gurney, Esq. 500 0 0	Boxes.	Teacher in India, named Alfred	W. Bennett, Esq. ... 1 1 0
Anonymous 13 0 0	Miss Spencer 0 3 11	William Tansley .. 10 0 0	J. Slack, Esq. 1 0 0
P. F. W. 5 0 0	Miss Littleford 0 4 9		The Misses Glossop 0 10 6
Ditto, for India	Miss Freeman 0 9 4		52. 1s. 6d.
Special 5 0 0	127. 13s.		Poston, Legist of the late Mr. John Moore, per Messrs. Orme and Warrington 10 0 0
F. Wilson, Esq. 3 0 0	Holloway.		
C. B. G. 0 10 0	Girls' Sunday School, for the Native Girl, Mary Holloway 3 0 0		
A Friend to Missions 0 5 0	Albany Sunday School, for the Native Boy George Albany 3 0 0		
	Old Gravel Pit Auxiliary.		
	F. N. Johnstone, Esq., for Four Children in Mr. Jones's School, Mare 6 0 0		
	Park Chapel, Camden Town.		
	Contributions per Mr. Berry 37 9 4		
	Park Crescent Chapel, Clapham.		
	Per Mr. Hunter, Treasurer.		
	Public Meeting, including £2 from the Chairman, C. Curling, Esq. 8 1 8		
	Per Rev. J. Nelson.		
	Mrs. Pennings (Sale of Purses) 3 0 0		
	Mrs. Parker 1 0 0		
	Miss Chambers (A.) 0 10 0		
	Sunday School Missionary Boxes 9 4 1		
	Mr. Legerton (A.) 0 5 0		
	Exs. 12s 6d.; 217. 3s. 3d.		
	Pembury Grove Chapel.		
	Juvenile Association, per Mr. G. Geay 6 1 10		
	Trinity Chapel, Brixton.		
	Rev. S. Eldridge.		
	R. T. P., for Extended Operations		
	in India 50 0 0		
	Miss Alcock 0 10 0		
	A Friend 0 10 0		
	Mr. Crabb & Family 1 19 0		
	Mrs. Eldridge & Family 1 0 0		
	G. F. C. 1 1 0		
	Mr. D. Ginger 1 0 0		
	Miss Gigher 0 10 0		
	Mrs. Lighthorn 0 10 0		
	Mrs. Payne 1 0 0		
	Mrs. Pugh 0 5 0		
	Mrs. Stapler 2 2 0		
	Mr. Warton 1 1 0		
	Mrs. Warton 1 1 0		
	Miss Warton 0 10 0		
	Mrs. Whiteus 0 5 0		
	Boxes, &c.		
	Miss Collins 0 15 0		
	Miss Frauks 0 13 0		
	Miss Harding 0 8 6		
	Master F. Payne 0 11 8		
	Miss H. Smith 0 10 0		
	Miss Smith 0 7 2		
	Master Leigh 0 8 0		
	Mrs. Pearce 1 6 6		
	Sabbath School 4 10 0		
	Mrs. Fidis 0 5 0		
	smaller Sums 0 5 1		
	Collection 10 5 0		
	Exs. 22s. 4d.; 527. 6s. 7d.		
	Walthamstow.		
	Rev. S. S. England (L.S.) 10 0 0		
	Misses Hall, for Extended Operations in China 10 0 0		
	207.		
	BEDFORDSHIRE.		
	Luton. Mr. Tansley, for a Native		
	Teacher in India, named Alfred		
	William Tansley .. 10 0 0		
	BERKSHIRE.		
	Hungerford.		
	Collected for the Chinese Special Fund by two Friends, in consequence of reading the late Rev. J.A. James's work "God's Voice from China," and also the account of the two Young Ladies in Birmingham ... 6 2 0		
	CHESHIRE.		
	Ince, Miss H. Jones, (A.) 0 10 0		
	Nantwich, Rev. E. L. Adams 12 0 0		
	Over.		
	Congregational Chapel, per Mr. T. Kightly, Society of Subscriptions and Collections 7 0 0		
	Runcorn.		
	Per Mr. J. Brookes.		
	Collections 5 10 10		
	Public Meeting 5 7 6		
	Collected by—		
	Miss M. Jackson 0 6 7		
	Miss M. Arrowsmith 0 6 0		
	Miss E. A. Handley 0 7 1		
	Miss F. Morris 0 10 0		
	Miss E. Brookes 0 8 4		
	Miss M. J. Speakman 0 10 2		
	Master J. Speakman 0 10 11		
	Sabbath Schools 0 10 0		
	Exs. 35s. 6d.; 124. 12s.		
	Sal.		
	Rev. E. Morris.		
	For Extended Operations in China.		
	Mr. E. Southam 5 0 0		
	collecting Cards 6 1 6		
	Box at Chapel door, 1 19 1		
	131. 0s. 7d.		
	DERBYSHIRE.		
	Chesterfield.		
	Rev. R. W. Selbie, B.A.		
	Mr. C. Tucker, Treasurer.		
	Subscribers.		
	Mr. Carrington 3 0 0		
	Mr. S. Manlove 3 0 0		
	Mr. T. Tucker 1 5 0		
	Mr. J. B. Robinson 1 0 0		
	Mr. C. Hall 1 0 0		
	Mr. W. Pike 1 0 0		
	Mr. R. Little 1 0 0		
	Mr. R. Ruine 1 0 0		
	Mr. Connal 0 10 0		
	Mr. T. Mason 0 10 0		
	Mr. K. Henderson 0 10 0		
	Mr. J. B. Robinson 0 10 0		
	Mr. Wm. B. Robinson 0 10 0		
	Mr. J. Marshall 0 10 0		
	Mrs. Manlove 0 10 0		
	Mrs. Hurst 0 10 0		
	Miss Howden 0 10 0		
	Miss Lucie 0 10 0		
	Mr. W. Burdett 0 10 0		
	Sums under Ms. 1 10 0		
	Ladies' Association 13 6 6		
	sabbath School Boxes 6 1 9		
	Collections 15 13 9		
	For Widows' Fund 4 10 0		
	Exs. 14s. 6d.; 581. 2s. 6d.		
	Chinley.		
	Rev. J. Spencer.		
	Collection 2 10 0		
	W. Bennett, Esq. ... 1 1 0		
	J. Slack, Esq. 1 0 0		
	The Misses Glossop 0 10 6		
	52. 1s. 6d.		
	Poston, Legist of the late Mr. John Moore, per Messrs. Orme and Warrington 10 0 0		
	Glossop.		
	Littlemoor Chapel.		
	Rev. T. Atkin.		
	Collections 10 3 2		
	Missionary Boxes.		
	Mrs. Atkin 1 14 6		
	Miss Kershaw 1 1 0		
	Miss Lewin 1 0 2		
	Miss H. Kershaw 1 0 0		
	Miss Lloyd 0 9 8		
	Miss Harriet Hauppson 0 6 2		
	Sarah Heys 0 4 4		
	Emma Dyas 0 4 3		
	Zipporah Hadfield 0 3 7		
	Mary Ann White 0 3 3		
	Alfred Schofield 0 2 6		
	Sunday School.		
	Collection 2 0 0		
	Senior Girls' Class. 0 14 1		
	Second Class 0 5 4		
	Infant Class 0 2 6		
	Other Classes 0 14 6		
	Brookfield Branch School 2 2 0		
	227. 11s.		
	Per Rev. H. Ollard, F.S.A.		
	Heanor 3 9 9		
	Melbourne.		
	Collection 4 4 0		
	Missionary Boxes 1 11 6		
	Exs. 5s. 9d.; 51. 10s.		
	Repton and Barron.		
	Rev. J. Wilson.		
	W. Sale, Esq. 1 10 0		
	Rd. Sale, Esq. 1 0 0		
	Mrs. Somers 1 0 0		
	Boxes.		
	Mrs. R. Sale (half) ... 0 10 0		
	Mrs. Cocks 1 0 0		
	Mrs. S. Bates 0 4 3		
	Miss Wright 0 15 6		
	Master E. Wilson 0 13 1		
	Master K. Somers 0 8 0		
	Miss H. Bates 0 3 8		
	Miss E. Bird 0 3 2		
	Miss E. Burdett 0 2 10		
	Miss Elizabeth Bull 0 1 7		
	Miss M. A. Oakden 0 1 7		
	Miss Alice Smithard 0 1 2		
	Miss E. Smith 0 1 1		
	Collections 1 16 5		
	Exs. 12s.; 97.		
	DEVONSHIRE.		
	Bideford.		
	Mr. Ackland, per Rev. T. Mann, for India and China. 2 0 0		
	Bricham.		
	Rev. H. Cross.		
	Collections, less Expenses &c. 6 1 6		
	Chunleigh.		
	Rev. J. Fernie.		
	Missionary Boxes.		
	Miss Norrington 0 10 6		
	Miss Cockram 0 8 3		
	Miss Saunders 0 8 0		
	Collection after Sermon 1 11 4		
	(Rev. J. Fernie, (A.) 0 10 0		
	Exs. 2s. 6d.; 32. 5s. 7d.		
	Crediton, Rev. W. Snell 2 15 6		
	Exmouth.		
	Ebenezer Chapel.		
	Collection 3 3 1		

Collected by—		<i>Halstead.</i>		HERTFORDSHIRE.		<i>Margate.</i>	
Miss Parker	1 1 2	Old Independent Meeting.		<i>Bishops Stortford.</i>		Per F. W. Cobb, Esq.	
Mrs. Weeks, includ-		Rev. W. P. Dothie, B.A.		Per Mr. W. Taylor.		Zion Chapel.	
Mr. Joseph Wal-		Mr. W. S. Wallis, Treasurer.		Annual Subscrip-		Missionary Prayer	
ters, (A.) 10s.	1 0 0	Annual Subscriptions.		ti- Eons	10 1 8	Meetings	6 0 0
Miss Warren, (A.) ..	1 0 0	Mr. J. C. Abbott	0 10 0	Collections	25 0 0		
Mr. John Walters,		Mr. Wm. Barnard	1 1 0	Missionary Boxes ..	14 10 0		
(A.) 0 10 0		Mr. John Blomfield ..	1 1 0	Sunday School Chil-			
Collected by Miss J.		Mr. Chas. Blomfield ..	1 1 0	dren	4 11 2		
Weeks	0 2 11	Mr. Jos. Blomfield ..	0 10 0	Monday Evening			
Missionary Box	0 13 4	Mr. Charles Crisp	0 10 0	Services	6 13 1		
Exs. 3s. 6d.; 7l. 8s. 9d.		Rev. W. P. Dothie ..	1 1 0	Mrs. Bird, for the			
		Mr. Stanton Gray ..	1 1 0	Native Teacher			
<i>Kingsbridge.</i>		Mr. S. Gray	0 10 0	Rebecca Bird	13 0 0		
Per Mr. Balkwill.		Mrs. A. W. Lin ell ..	1 1 0	Ladies' Association	5 19 10		
Public Meeting	6 6 0	Mr. J. T. Linsell	0 10 0	Exs. 38s.; 85l. 7s. 6d.			
Ditto, at Ford	0 13 8	Mr. John Morris	0 10 0				
Collected by—		Miss Paul	0 12 0	<i>Cheshunt.</i>			
Miss Rule	2 5 8	Mr. Chas. Portway ..	1 1 0	J. R. Morison, Esq., Treas.			
Miss Prowse	1 1 0	Mrs. Sewell	1 1 0	Messrs. Jas. Wills, and			
		Mr. Benjn. Sewell ..	1 1 0	U. R. Thomas, Secs.			
Missionary Boxes.		Mr. Sudbury	1 1 0	Collectors till Michaelmas.			
Mrs. Jack	0 5 0	Mr. John Sudbury ..	0 10 0				
Misses E. and S.		D. Sinclair, Esq.	1 1 0	Misses Hill	1 5 6		
Balkwill	0 12 0	Geo. de H. Vaisey ..	1 1 0	Miss Isabel Atkinson	1 13 2		
Mr. Worth	0 10 0	F. L. Wallaston, Esq.	5 0 0	Miss Gillett	1 1 0		
Mr. Adams	0 14 2	Mr. Wallis	1 1 0	Miss Wiggins	0 11 0		
Sunday School	0 4 0	Collected by—		Miss Hevitt	0 13 11		
Exs. 6d.; 12l. 3s.		Miss Mary Fitch	1 0 0	Miss Walsh	0 6 8		
<i>Sidbury.</i>		Miss Oakley	2 10 6	Mr. Furlough	0 5 6		
Collected in the Sab-		Mrs. Wm. Prior	1 8 6	Mr. Woods (Stan-			
bath School, by		Miss Sewell	2 19 4	stead)	0 13 6		
Miss Syms	0 14 0	Miss Sudbury	2 0 0	6l. 17s. 3d.			
		Mrs. Thorogood	1 0 0	<i>Hoddeson.</i>			
<i>Topsham.</i>		Boxes & Cards.		Rev. J. Vine.			
Rev. R. Fletcher.		Mary Barnard	0 12 1	Mrs. Lock, Treasurer.			
Rev. R. Fletcher (A.)	1 1 0	Miss Blomfield	0 6 8	Mrs. C. Prior, Secretary.			
Donation, Anon.	1 0 0	Friends at Maple-		Collected after Ser-			
Collectors	1 15 2	stead	1 1 0	mons and Public			
Missionary Boxes ..	0 12 11	Master Edward		Meetings	7 9 0		
Public Meeting	4 0 8	Hughes	0 5 1	Sacramental Collec-			
Young Men's Bible		Master Ernest		tion for Widows			
Class	1 10 4	Portway	0 13 7	and Orphans	2 6 0		
Sunday School Chil-		Miss Jane Ruffle ..	0 10 10	H. Webb, Esq., (D.)	5 0 0		
dren	1 12 2	Master Edwin C.		Subscriptions.			
Weekly Offering of		Wallis	1 5 6	Rev. John Vinc	0 10 6		
a Family	0 15 0	Miss Wood	0 15 0	Rev. W. Ellis	2 2 0		
Exs. 5s.; 12l. 2s. 3d.		Sunday School Children.		Mrs. Ellis	1 1 0		
<i>DURHAM.</i>		John Baker	0 10 0	Miss Ellis	0 10 0		
<i>Chester-le-Street.</i>		Ellen Barnard	0 7 5	Ditto, for Indian			
Rev. J. Wadland, B.A.		Susannah Barnard ..	0 4 9	Scholar	2 0 0		
Annual Collection ..	2 7 4	James Brown	0 7 9	Mrs. Triggs	0 10 6		
Collected by Miss		Susannah Birkin ..	0 2 7	Mr. Barnett	1 1 0		
Owen	1 0 0	Mary Ann Franklin	0 5 0	Mrs. Warner	0 5 0		
Missionary Boxes.		Emily Harrington ..	0 6 0	Mr. Bower	1 1 0		
At the Monthly		Sarah Howard	0 3 6	Mrs. Bower	0 10 6		
Prayer Meeting ..	0 12 7	Susannah Purkis ..	0 8 7	Mrs. C. Prior	0 10 0		
Mrs. Wadland	0 5 0	Elisabeth Ringer ..	0 0 11	Mrs. Lock	0 10 0		
Sarah Ann Grey	0 5 0	Anne Spurgeon	0 4 0	Mrs. Mason	0 5 0		
Mary Hall	0 6 1	Classes of		Mr. Wicks	0 4 4		
Jenny and Minnie		Sophia Barnard	0 1 0	Mrs. Cousins	0 8 4		
Murray	0 7 10	Miss Oakley	0 5 0	Missionary Boxes.			
John Potts	0 2 0	Miss Anna Oakley ..	0 1 6	Miss Bower	0 10 6		
Amelia Dahlie	0 3 0	Miss Wood	0 4 9	Miss Goodall	0 8 2		
George Raggs	0 2 10	Miss Paul, for Girls'		Miss Pryor	0 6 4		
Miss Grey	0 0 0	School	0 5 3	Master Warner	0 11 7		
Sunday School	0 19 10	Mr. Geo. Fitch	0 2 6	Elizabeth Ince	0 8 0		
Fractions	0 0 2	Mr. Chas. Portway ..	0 6 0	Fanny Gedyney	0 12 4		
Exs. 9s. 9d.; 6l. 8s. 8d.		Mr. Tyler	0 1 0	Caroline Barber	1 4 3		
<i>Sunderland Auxili-</i>		Mr. Thorogood	0 10 0	Girls' British School	0 9 0		
ary, per W. Thack-		Mr. Joshua Fitch ..	0 1 0	Boys' and Girls'			
ray, Esq., on account	9 10 3	Collected by Sunday		Sunday School	0 8 3		
		School Children ..	1 11 0				
<i>ESSEX.</i>		To be thus divided.					
Auxiliary Society, per		For General					
T. Daniell, Esq.		Purposes .. 3 12 8					
<i>Coggeshall, per Mr.</i>		For Native					
M. Gardner	35 17 6	Girl at					
Dunmow, per Mr. E.		Vizagapa-					
Taylor	40 11 2	nam, to be					
Little Badlow, Rev.		named "El-					
S. Morell	11 6 5	len Paul" .. 3 0 0					
87l. 15s. 1d.		Public Collections.					
<i>Braintree, Mr. S.</i>		Sacramental Collec-					
Porter	20 0 0	tion for Widows					
		and Orphans ..	3 6 4				
		Collection, County					
		Annual Meeting ..	19 9 4				
		Missionary Sermons	14 2 6				
		Public Meeting ..	5 0 1				
		Fractions	0 0 8				
		Less Expenses	87 14 1				
			2 7 6				
			85 7 1				

Stamford. Rev. B. O. Rendall. Collections, Subscriptions, Missionary Boxes, &c. 30 13 8 Mr. J. Smith, for Mr. Muirhead's School, Shanghai. 1 7 3 Rev. T. Paley 1 0 0 332. 0s. 11d.	NORTHUMBERLAND. <i>Berwick.</i> Wallace Green, Rev. J. Cairns, D.D., Sermon and Public Meeting 14 4 10 Chapel Street, Rev. J. McLeish 2 0 0 Mrs. R. Home. (A.) 1 10 0 Mrs. R. Dods. (A.) 1 10 0 Exs. 12s. 6d.; 132. 12s. 4d.	RUTLANDSHIRE. <i>Ketton.</i> Missionary Boxes and Collection at Sunday School Missionary Meeting 3 0 0 SHROPSHIRE. <i>Ludlow.</i> Rev. R. G. Soper, B.A. Subscriptions 4 15 0 Boxes 8 9 10 Sunday School 1 18 0 Public Meeting 5 15 8 Legacy by late W. Steward, Esq. 10 0 0 Exs. 13s. 6d.; 301. 4s. 4d.	SUSSEX. <i>Brighton.</i> For Porey-chaley Chapel, by Rev. J. Ahhs. Rev. J. Clayton, A.M. 2 0 0 Mr. Richardson 0 5 0 27. 5s. <i>Eastbourne.</i> A Well-wisher to Christianity 0 10 0
MIDDLESEX. <i>Brentford.</i> Mr. C. Pitt, for China. 1 0 0 <i>Posley.</i> P. Ibbotson, Esq. (A.) 10 10 0 MONMOUTHSHIRE. <i>Brynmaer.</i> Rehoboth. Rev. W. Jenkins. D. S. Lewis, Esq. 1 1 0 Rev. W. Jenkins 1 0 0 Collection 23 6 3 257. 7s. 3d.	<i>Morpeth.</i> Rev. W. Ayre. Public Meeting 6 7 6 Collected by— Miss E. Hopper 0 12 6 Miss Taylor 0 10 6 The produce of Mrs. Grahamsley's pear tree 0 2 0 Mr. Ray (A.) 0 10 0 Miss M. Atkinson (A.) 0 10 0 Mrs. Hopper's Class of Sunday Scholars 0 5 0 A Friend (D.) 0 2 0 91. 6s.	<i>Somersteshire.</i> <i>Bath.</i> Auxiliary Society, per J. W. Temple, Esq., Treasurer. Rev. W. W. Dyer. Missionary Sermons 44 10 10 For Special Funds for India and China. Dr. Bell 5 0 0 Mrs. Bell 5 0 0 Percy Chapel. Rev. K. Brindley. Missionary Sermons 51 10 1 Mrs. Ames, for China and India. 5 0 0 Vineyard Chapel. Rev. G. L. Herman. Missionary Sermons & Public Meeting, 22 3 7 Collection, Assembly Rooms 6 7 8 140 12 2 Less Expenses 7 0 3 133 11 11 Legacy of the late Miss Charles, less duty 45 0 0 Mrs. Stibbert, Beaumont Buildings, per J. Slater, Esq., Donation in lieu of Legacy 100 0 0	WARWICKSHIRE. <i>Birmingham District.</i> per W. Beaumont, Esq., Treas. <i>Birmingham.</i> Ebenezer Chapel. Juvenile Society. Rev. R. D. Wilson, President. Mr. Samuel Davis, Treasurer. Mr. Francis Christian, Secretary. Collected by— Miss Gibson 3 14 0 Miss Bulvant 0 10 0 Miss Davis 3 0 6 Mrs. F. Christian 2 10 0 Miss Flower 2 2 6 Miss Salt 2 0 0 Miss C. E. Smith 3 14 10 Miss Paterson 2 19 6 Miss Redding 1 15 10 Misses Leonard and Schnadhorst 3 0 4 Miss Mead 1 13 4 Miss Emma Dry 0 5 6 Miss Mary Christian 0 13 0 Miss Hardy 4 3 2 Miss E. Sheath 0 3 2 Miss Boot 1 6 11 Miss Heath 1 19 4 Miss M. A. Sirk 0 6 0 Master Hardy 0 15 5 Miss Ann Yates 0 2 0 Mrs. Barker 0 4 0 Mrs. Galloway 0 1 0 Mrs. Sheldon 0 2 6 Miss Hatch 0 10 6 By Mr. H. J. Mantion, for Native Teacher, Robert Alfred Vaughan 10 0 0 Mrs. Lowe, for Native Teacher, James Hill 10 0 0 Girls' abbat Sch., for Native Teacher, Sarah Mansfield Glover 10 0 0 Ditto, for General Purposes 11 6 3 Boys' Sabbath School, for Native Teacher, Charles Glover 10 0 0 Ditto, for Scholar named James Alfred Cooper 3 0 0 Ditto, for General Purposes 4 4 9 Rev. R. D. Wilson 1 1 0 Mrs. Wilson 1 1 0 Ditto, Children's Missionary Box 0 10 0 Miss Mary Christian, ditto 0 2 2 Miss Charlotte Hunt 0 5 0 Missionary Collections 30 1 7 <i>Colehill.</i> Frisby Rev. Mr. Joseph 5 8 0 Subscriptions for Indian Fund 122 2 6 256 2 8 Expended for Magazines, Books, &c. 2 12 0 253 10 8
NORFOLK. <i>Norwich.</i> Rev. J. Abbot, for Porey-chaley Chapel 2 0 0 NORTHAMPTONSHIRE. <i>Dacentry.</i> Miss Bradley (D.) 5 0 0 <i>Northampton.</i> Commercial Street Chapel. Rev. E. T. Prust. Mr. Adkins, sen. 1 1 0 Miss Adkins 0 10 0 Mr. J. P. Adkins 0 10 0 Mr. Wm. Adkins 1 1 0 Mrs. Wm. Adkins 0 10 0 Mr. Dadford 1 1 0 Mr. Grundy 1 1 0 Mr. Mumford 1 1 0 Mr. Notcutt 0 10 0 Rev. E. T. Prust 10 10 0 Mr. Parker 0 10 0 Mr. Walker, sen. 0 12 0 Mrs. Walker 0 10 0 Mr. W. Walker 0 10 0 Smaller Sums 8 6 2 Sunday School, including 6d. for the Madras Institution 11 1 3 Missionary Boxes 20 14 2 Collections 57 8 6 Exs. 50s.; 341. 17s. 1d.	<i>Newcastle.</i> Auxiliary Society. D. H. Goddard, Esq., Treas. J. Mather, Esq., 1850 1 1 0 Dr. John R. Miller, Bombay 2 2 0 Collections. St. James Chapel 9 14 4 West Clayton Street 18 17 5 Juvenile Meeting 2 5 8 Public Meeting 6 12 6 St. Paul's Chapel 7 1 6 Winlaton do. 1 0 0 Chester-le-Street 4 15 0 <i>Howden.</i> Rev. J. Stead. Missionary Sermon 2 8 3 Public Meeting 2 0 4 Sabbath School Box 0 12 6 Exs. 3s. 1d.; 47. 18s. <i>Ryton.</i> Annual Meeting 4 9 0 Sunday School Box. 0 6 0 63 2 5 Less Expenses 2 2 6 60 19 11 <i>North Shields.</i> Per Mrs. Pow. Missionary Sermons 20 7 3 Missionary Meeting 8 11 4 Misses Ogilvie and Hunter, part proceeds from Sale of Work 5 0 0 Miss E. Haddaway's Missionary Box 1 1 0 Exs. 19s.; 347. 18s. 3d.	SOMERSETSHIRE. <i>Bath.</i> Auxiliary Society, per J. W. Temple, Esq., Treasurer. Rev. W. W. Dyer. Missionary Sermons 44 10 10 For Special Funds for India and China. Dr. Bell 5 0 0 Mrs. Bell 5 0 0 Percy Chapel. Rev. K. Brindley. Missionary Sermons 51 10 1 Mrs. Ames, for China and India. 5 0 0 Vineyard Chapel. Rev. G. L. Herman. Missionary Sermons & Public Meeting, 22 3 7 Collection, Assembly Rooms 6 7 8 140 12 2 Less Expenses 7 0 3 133 11 11 Legacy of the late Miss Charles, less duty 45 0 0 Mrs. Stibbert, Beaumont Buildings, per J. Slater, Esq., Donation in lieu of Legacy 100 0 0 <i>Wellington.</i> Rev. James Le Conteur. Quarterly Subscriptions 4 2 3 Collections 5 4 2 Sunday School 0 19 8 Boxes 1 4 5 Mr. Thorne 1 1 0 Mrs. Payne 1 0 0 Mrs. Cuff 2 0 0 A Friend 1 0 0 Widows' Fund 1 0 0 For Two Boys at Trevardur 6 0 0 Exs. 18s. 10d.; 227. 12s. 8d. Including 77. 17s. 8d. previously acknowledged.	WARWICKSHIRE. <i>Birmingham District.</i> per W. Beaumont, Esq., Treas. <i>Birmingham.</i> Ebenezer Chapel. Juvenile Society. Rev. R. D. Wilson, President. Mr. Samuel Davis, Treasurer. Mr. Francis Christian, Secretary. Collected by— Miss Gibson 3 14 0 Miss Bulvant 0 10 0 Miss Davis 3 0 6 Mrs. F. Christian 2 10 0 Miss Flower 2 2 6 Miss Salt 2 0 0 Miss C. E. Smith 3 14 10 Miss Paterson 2 19 6 Miss Redding 1 15 10 Misses Leonard and Schnadhorst 3 0 4 Miss Mead 1 13 4 Miss Emma Dry 0 5 6 Miss Mary Christian 0 13 0 Miss Hardy 4 3 2 Miss E. Sheath 0 3 2 Miss Boot 1 6 11 Miss Heath 1 19 4 Miss M. A. Sirk 0 6 0 Master Hardy 0 15 5 Miss Ann Yates 0 2 0 Mrs. Barker 0 4 0 Mrs. Galloway 0 1 0 Mrs. Sheldon 0 2 6 Miss Hatch 0 10 6 By Mr. H. J. Mantion, for Native Teacher, Robert Alfred Vaughan 10 0 0 Mrs. Lowe, for Native Teacher, James Hill 10 0 0 Girls' abbat Sch., for Native Teacher, Sarah Mansfield Glover 10 0 0 Ditto, for General Purposes 11 6 3 Boys' Sabbath School, for Native Teacher, Charles Glover 10 0 0 Ditto, for Scholar named James Alfred Cooper 3 0 0 Ditto, for General Purposes 4 4 9 Rev. R. D. Wilson 1 1 0 Mrs. Wilson 1 1 0 Ditto, Children's Missionary Box 0 10 0 Miss Mary Christian, ditto 0 2 2 Miss Charlotte Hunt 0 5 0 Missionary Collections 30 1 7 <i>Colehill.</i> Frisby Rev. Mr. Joseph 5 8 0 Subscriptions for Indian Fund 122 2 6 256 2 8 Expended for Magazines, Books, &c. 2 12 0 253 10 8
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Miss A. Keable.....	0 14 6		Collected by Mrs.		Pitcairn's Green S. S.	Deputation.....	4 2 3
A Friend.....	0 2 9		Wesson, for India.	3 0 0	<i>Midcalder.</i>	Per Miss Finlay.	
Miss Mullings.....	0 2 4		<i>Ranskill.</i>		Bible Class, U. P.	Collected at a Female	
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Mrs. Knott.....	0 11 0		Theaker, and S. A.		Wigtown. S. S., for	School, Amoy, the	
Miss Baker.....	0 1 0		Atkinson, for India	0 8 4	China.....	fruit of Dr. Lock-	
Miss M. Elliott.....	1 4 4		<i>Tickhill.</i>		614. 108. 5d.	hart's visit to	
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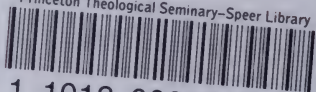
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